

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## CHARACTER AND MEMOIR OF THE LATE REV. WILLIAM WARD.

Who died at Serampore, March 7, 1823, in his fifty-fourth year.

(Concluded.)

Grace and wisdom given him for the discharge of his duty.

How deeply our deceased brother was indebted to divine goodness for grace and wisdom to walk before God in the sphere of action appointed to him, must be sufficiently known to those who have witnessed his zealous, holy, and happy course in these twenty-three years. His blameless conduct relative to all open sin was such, that the tongue of slander itself never dared to fasten upon him the most distant accusation or surmise. The fear of God and the love of Christ, constantly ruling within, preserved him from the most distant approach to any thing of open sin or folly—mercies these, which every one who is acquainted with the deceitfulness of sin and of the human heart, will ascribe wholly to free and sovereign grace.

How far he also was from sinking into worldly-mindedness and the love of wealth will be evident from the fact already mentioned—his determination to make that gospel which he published in India chargeable neither to the heathen to whom he came, nor to the friends of religion in England who had begun so generously to interest themselves in the propagation of the gospel in India. Had he chosen to receive money for his own support, his brethren in England, with whom he was one in aim and in heart, would have supplied him with the utmost readiness; but, being enabled to support himself and his family, he abhorred the idea of receiving money contributed to spread the gospel by the poor out of their penury, when he needed it not; and entreated his brethren in England to turn their attention toward extending the gospel more widely, by supporting others in the work, who were favored with no means of supporting themselves.

Further, when his indefatigable diligence in his calling had given him a surplus of income, after supporting his family in that plain and frugal manner which he and his brethren at Serampore judged suitable to their situation in life, so far was he then from nourishing a worldly spirit, that he urged his brethren to seek out means of spreading the gospel more widely in India themselves, by employing and supporting brethren raised up in the country; and in so great a degree did divine goodness bless these efforts of himself and his brethren, that, before his death, he had the satisfaction of witnessing eleven stations, beside their own at Serampore, established and supported by themselves, or by funds originated in India through their efforts, without involving the annual expenditure of a shilling raised for missions by the generous friends of religion in Europe or America. This course enabled him to put to silence the ignorance of foolish men, who, hating the gospel themselves, so often insist that those who labour in spreading it are constrained to swell the number of their converts for the securing the continuance of their own salaries. The beginning of the work among the heathen in Bengal having been thus made without any connexion with salary, as missionaries may naturally be supposed to be all of one spirit in India, this vile slander stands refuted for ever.

Our deceased brother was also spared to see the preaching of the word so blessed at these twelve stations, that, at the time of his death ten churches were already formed at them, whose numbers, chiefly natives, if taken together, would average little less than fifty in each

church. These churches, superintended by pastors raised up in the country, contain also from thirty to forty itinerant native brethren, employed in distributing the Sacred Scriptures among their own countrymen. It was with the view of supplying these churches, so dear to him, and others which divine goodness might hereafter originate, with men trained up in the study of the divine word and the cultivation of useful knowledge, as those pastors and itinerant brethren might be removed by death, that our deceased brother laboured so ardently in Europe and America to promote the interests of Serampore College, the buildings of which his colleagues were in the meantime raising, in the hope that, like the late Professor Frank's Orphan House in Germany, should an equal blessing rest thereon, it might prove the means of promoting the spread of the gospel for ages to come.

That divine grace did not permit him, while thus devoid of all worldly incitement to action, to sink down into a state of sloth and inactivity, will be evident to all who consider how he continually exerted himself to promote true religion around him. In addition to his labours in the printing-office, where he was constantly to be found from ten to five—his pastoral labours, both at Serampore and Calcutta—his continual exertions among the Christian youth in Serampore College, whom he daily instructed in the Scriptures, and led on to devotional exercises—his labours with the pen for the cause of religion, in the periodical works which issue from the Serampore press, and in those which he published separately, of which, although at the time of his decease his "Reflections on the Word of God" had left the press scarcely two months, he had begun another on missions—were quite sufficient to employ the whole mind of one man. To these, however, must be added his correspondence with his missionary brethren and the pastors of the infant churches raised up in India, for whose growth in grace and in the knowledge of Christ he manifested an unceasing concern—together with his correspondence with the friends of religion in Europe and America; all which sufficiently show how fully he realized the spirit manifested for our imitation by our Redeemer—"I must work the works of Him that sent me, while it is day; the night of death cometh in which no man can work."

That, amidst his activity and exertion however, divine grace preserved him from a spirit of pride and carnal security, will appear no less evident to those who knew him most intimately. His earnestness, in his late journey through Europe and America, to impress on all around him the vanity of all humane effort without the almighty aid of the Divine Spirit, a doctrine which lays the axe to the root of human pride and self-sufficiency, will not be soon forgotten by those with whom he enjoyed religious intercourse. While he felt the worthlessness of mere human effort, he in his journey saw with unexpressed regret, that the apparatus of missions threatened to destroy their genuine spirit—that public meetings, and societies, and committees, had so filled the minds even of good men, as to risk the danger of displeasing Him who had declared, "I will not give my glory to another"—and that many were ready to conclude, that since wise and good men had established societies, created funds, and formed committees and boards of direction, the heathen must be converted to God almost as matter of course; forgetting that, in the beginning of the gospel, the Divine Spirit did the work without the least assistance from any of these; and that they now do just as much toward securing the object, as cutting trenches in a field does toward bringing down the rain from heaven, which "waiteth not for man, nor tarrieth for the sons of men."

The consequences of this temper our deceased brother dreaded; and, while he approved of all these, so far as conducted in the spirit of the gospel, he feared lest they should secularize missions, and lead the mind off from that simple and constant dependence on God which forms the very essence of the missionary spirit. This led him to urge, in a peculiar manner, the necessity of ceasing from man, and looking wholly to God in so great a work.

His own experience, while always partaking of deep humility, was in general happy, with his earnest desires to glorify his God and Redeemer; and to promote the best interests of his fellow-men, constantly brought into action, it was impossible to be either gloomy or melancholy. On the contrary, amidst all his trials and difficulties, his course was a happy one.

But that his happiness by no means arose from his self-complacency or his dependence on his own righteousness or strength, will be evident to all who read his Reflections on the Word of God; which, as it was the last work that went through his hands, may be said to bear the exact stamp of his mind, while actually, though unconsciously, preparing for his journey to the skies. The entire reliance therein expressed on the Atonement of the Redeemer for the forgiveness of sin—on his righteousness for justification and constant acceptance before God—on his Holy Spirit, for strength to perform every duty—and on the divine blessing, as the only source of success, when every duty is performed and every exertion made, shine in almost every page. And this was scarcely less conspicuous in his ministrations, his prayers, his letters, and his conversation, even to the day when the messenger, sent by his Redeemer to call him to glory, came and found him thus doing. The following lines, written by him to two missionary brethren after the hand of the fatal messenger was upon him, speak volumes as to the state of his soul—"How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence on his influences, and an earnest solicitude to obtain them." Thus evident was it, that to the last day of his life his language was, "By the grace of God I am what I am."

From the Oracle.

## ON PARENTAL DUTIES.

Rev. Dr. Brantley of Augusta, Geo. has kindly furnished us with a copy of two sermons preached at Augusta, "On Parental Duties," and "Judgment of enemies in favor of Religion." We now make some extracts from the former, and intend hereafter to extract further from this interesting pamphlet.

Be careful lest any part of your conduct should induce your children to under-value religion. If they perceive that you make its duties a mere matter of convenience, that you can perform or delay as it suits your ease or worldly advantage, you can postpone it to a more convenient season, they will soon acquire a contempt for that religion which is so accommodating in its requirements, and will either feel indifferent or unfriendly. They will hardly imagine that faith so dead and in-operative is founded upon truth, and therefore will relax their endeavours in its pursuit.

Avoid harsh and frequent rebukes. The custom of dealing out censures on every occasion, and of laying the child to be trained under the incessant frown of a threatening countenance, will soon harden him in his perverse determinations, and render him ten fold worse than at first. This unfeeling treatment, the offspring of impatience, and petulance, has probably ruined more children than even downright neglect, or undue indulgence.—Along with your reproaches carry the softness of affection, and in the sentiment of one of our older divines, let the point and severity of your censures be covered under the tenderness of a loving spirit, like a lancet concealed in a sponge, which mollifies the wound and heals the laceration.

Use your diligence to furnish the minds of your children with lessons of early wisdom and piety. Select such portions of scripture as are plain and intelligible, and let them be committed to memory, and frequently repeated. In like manner let the most simple questions be selected from catechisms and carefully treasured up in the memory, whilst those questions of a more difficult, and abstruse character should be avoided. Let them see that you begin every work with God, and that you refer every event to him. Let them be accustomed to voluntary labors and privations, that those which are unavoidable, and involuntary may be the more easily borne. Let the difference betwixt virtue, and vice, be early inculcated on their minds, and show them how soon the pleasure of a sinful action passes away, leaving the remorse, whilst the pain of virtuous conduct will be speedily forgotten, and the pleasure remain forever.

Remind them by frequent admonitions of your early care in presenting them to the Saviour [in your prayers] and let the solemnities of such a transaction be formed into a restraining principle upon their conduct. Such an effort will convince them that the restrictions to which they are subjected, are not the needless impositions of an arbitrary will, but the kind orders of Christian care and affection.

Let your offspring, parent, be early accustomed to the fear and subordination which properly belong to the period of childhood and youth. Your corrections should be dealt out with a sparing, and reluctant hand, and should be avoided in possible cases; but remember, notwith-

standing all the schemes of modern speculation and whining lenity that the doctrine of inspiration has bestowed an explicit sanction upon the exercise of early discipline. Punish therefore with certainty and readiness, all obstinate and wilful departures from duty. If you manage this matter with discretion and show yourselves the tender, and affectionate, as well as the coercing and correcting parents, your punitive measures will lose all their bitterness and severity; the tears of affection which the hard necessity of punishment may cause to flow, will be more terrible to the offending child than a thousand threats; the expressions of your kindness will strike with a deeper effect into his heart, than the keenest edge of unfeeling rebuke.

Take care to secure the affections of your children at an early period. Many parents think it is so much the dictate of nature for children to love those who have brought them forth, that they neglect all the pains requisite to engage their love and good will, and hence proceeds that alienation, and indifference among children towards their own parents, which destroys the good understanding of the parties, creates reserve and coldness, and spreads a dismal gloom over families that might otherwise enjoy the lively comforts of affectionate intercourse.

Look forward to the account which you must finally give for the principles, and habits, upon which you may have conducted the education of your children. View them in the passiveness of infancy, and in the tenderness of youth, submissively awaiting the forming touch of your diligence, and ready to answer, or abjure the great purpose of their being according to your control. Seize the moment of nature's flexibility to bend to glory and virtue, those softer faculties which a deceitful world will soon harden, or which a more deceitful heart will soon fix in hopeless perversion. Direct to heaven the first dawnings of reason in your infant charge, endeavour at once to secure a place for God in their hearts, press on with your little train to those hallowed abodes where care and watchfulness shall pass into repose, and you shall utter before the approving God, "Here Father am I, and the children which thou hast given me."

## INTEMPERANCE.

The following remarks on intemperance are from a discourse delivered at Edwardsville, Illinois, Feb 12, 1824, by the Rev. J. M. Peck, at the execution of Elphaleet Green, for the murder of William Wright. Green, was a native of Wilbraham, in the county of Hampden.

The vice of intemperance, at the present time, certainly is one of the most demoralizing, loathsome, heaven provoking abominations of this country, and most deadly snare in which poor mortals are caught.

This great destroyer appears to gain ground. Our taverns, groceries, and grave yards are filled with its trophies. "Not content with extending its ravages, and multiplying its triumphs among the refuse of society, it has invaded all ranks, and made dreadful havoc of property, genius, reputation, and happiness.—It is an enemy, which sparing neither high nor low, age, sex, or profession, seems to be waging a war of extermination. Thousands of husbands have been torn from the bosoms of their families, thousands of sons from the embraces of their parents." Like the frogs of Egypt, it has found its way into the very bed chambers of the rich and the poor, the honorable and ignoble, the public officer, and private citizen. Even the judge on his bench the magistrate in his office, the jury-man in his box, and the attorney at the bar, the appointed guardians of the laws, have not always escaped. Nay, further, this audacious and deadly foe has entered the gates of Zion, polluted the sanctuary of the most high, and (horrid to relate) even ministers of the gospel are numbered among the victims of its wiles. Profaneness, gambling, perjury, lewdness, poverty, and degradation; stupidity, distraction, and despair; suicide, murder, and the gallows march in its train!

Intemperance, is the parent of almost every crime, and exposes its votaries to dangers and death wherever they go. Many in fits of intoxication, have reeled from their horses into eternity—or have been frozen in the night, and found stiff in the iron slumber of death!

For the Christian Secretary.

And ye will not come to me, that he might have life, John v. 40th.

A most melancholy illustration of this solemn and affecting expression of our Saviour, as it may be applied to all men in a state of nature, may be seen in the following extracts of a letter from a gentleman in South Carolina, to his friend in Connecticut. "The Lord has been

pleased by his Spirit to operate on the mind of our Pastor, he has felt more especially the importance of his works, and been for more than two months engaged in preaching more frequently, and it is hoped more effectually. Some have been awakened, and two were added to the church on a profession of their faith in Jesus Christ last Lord's day."

"Another has been accepted, and will be immersed next Thursday, and one person related the exercises of his mind to the Church, but his baptism will be deferred for further acquaintance."

"This my beloved brother may in the eyes of some, be considered but a small work, but when I reflect on our miserable situation previous to these appearances, I see much cause to rejoice and give thanks to the Lord that he has condescended to visit us once more in great mercy."

"The work of the Lord has not stopped, the arrows of conviction have reached others, and it is hoped although the truth is resisted, that many will yet be obliged to yield to its force and submit to God."

"The great enemy of souls has also been busy, he has succeeded in exciting much opposition in a part of our hearers, and some have taken offence and gone away from the word, and declared that they will not attend again. But this spirit we must expect in some degree, will attend revivals of religion, but we must pray that it may be overruled for the good of this very people, and for the honour of God."

How many like the people above alluded to, stop their ears against the sound of the gospel, and refuse attention to the voice of Mercy? What strange infatuation has seized the human heart, to murmur against the righteous judgment of a holy God, and execrate the doctrine of the punishment and eternal death of the wicked, when so many thousands of instances similar to the above exist to prove that, They will not come to Christ that they might have life.

How like the writer should all Christians pray, that their wicked and ungrateful spirit "may be overruled for their good."

## REVIVALS.

Westfield Farms, Aug. 3, 1824.

Dear Brother,

The Rev. I. Keech, of Hoosick, N. Y. writes, under date of July 25th, as follows:

"The work of grace is manifest in this place. I have recently baptized three of my fellow youth, who have within a short time past, as we hope, been translated out of nature's darkness into God's marvellous light. This you will easily imagine is no small comfort to me. We expect more will follow the footsteps of our Master into Jordan's wave. There are several who appear anxious to know what they shall do to be saved. Our congregation is large, and not unfrequently have we beheld a deep and solemn attention to the word. It is said, that the house of worship has never been so numerously attended since the general awakening in 1810.

"In Powall and Adams, towns south of this, there has been, the winter & spring past, a considerable revival; between forty and fifty have been baptized in those churches. Also an addition of about thirty to the church in White Creek, north of this town, under the pastoral care of Rev. D. Tinkham."

For the Christian Secretary.  
ON ENVY.

Of all the evil and malignant passions of our depraved nature, not one is more detestable than envy. "Wrath is cruel and anger is outrageous, but who is able to stand before envy?" Prov. xxvii. 4.

"Envy, says Mr. Buck, is a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them."

The character of an envious man is despicable. All disclaim it. They who feel it study to conceal it.

The ordinary excitements to envy, are, natural endowments of body or mind—advantages of estate or education—and superior success in business.

Envy steals unperceived into the heart, and induces a variety of ungodliness.

Asaph was envious at the foolish, when he saw the prosperity of the wicked; and it got such hold on him, that discontent almost persuaded him to think the wicked better off than he was; Ps. lxxiii, 3. &c. All the honours of being the prime minister in the Persian court, and receiving the most distinguishing tokens of his monarch's favour, availed nothing to Haman the Hag-agite, so long as he saw Mordecai the Jew sitting at the king's gate. Esther v. 13.

The quarrel of the servants of Abimelech against Isaac, was the effect of envy.



Gen. xxvi. 12, &c. And Ahab grudged to Naboth the vineyard from the same passion. 1 Kings, xxi. 4. Envy caused Joshua to request Moses to forbid Eldad and Medad from prophesying. Numb. xi. 28, 29. And the jealousy of the ten disciples was of the same character. Mark x. 41. Talebearing is generally to be traced to envy; and slander is its genuine offspring.

John the Baptist came neither eating bread nor drinking wine; and certain said, He hath a devil. The Son of Man came eating and drinking, and they said, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners. Luke vii. 33, 34. And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. Mark iii. 22. The envy of the Jews at Antioch, in Psidia, caused them to blaspheme when Paul and Barnabas gained the attention of the city to their ministry. Acts xiii. 45. The same wretched spirit raised the rebellion of Korah and his company against Moses and Aaron, and against the Lord. Numb. xvi. 2, &c. The patriarchs, moved with envy, hated Joseph, and sold him into Egypt. Acts vii. 9. And Cain murdered his brother Abel, because his own works were evil, and his brother's righteous. 1 John iii. 12. And what will not envy do? It was this vile passion, that delivered our dear Redeemer from the shameful, painful cross. Matt. xxvii. 18.

Envy never was of any profit in the world, but it has been the prolific source of innumerable evils. It torments its possessor, and prevents his usefulness; and by ingratitude dishonours God. Yet men of every rank and class are at times infected with it; though the very things which are the grounds of envy, are found to be the least enviable. Surely envy is the rottenness of the bones. Wherefore let each be content, in the allotments of heaven to him; and let each rejoice in his neighbour's prosperity as in his own: for the meek shall inherit the earth. So may you avoid this pestiferous intruder.

#### PHTHONOS.

##### FOR THE CHRISTIAN SECRETARY.

Mr. Editor,

The queries of Philo Paidos in your paper of August 3d, appear to have some important bearing on the interests of the church. The practice of dedicating children in a public manner, has been several times attempted among the Baptists, but without a general approbation; and it would seem to me strange, (did I not feel in my own heart a strong inclination to copy after the popular world,) that any class of brethren of our denomination should propose a plan like this. We have professed to draw public ordinances from the bible, and we have the concession of all denominations in our favour. Some indeed pretend that Christ (or his agent—St. Peter,) delegated to the church the power of regulating the ordinances, of appointing holidays and festivals to the memory of saints and martyrs. Others build upon *non-essentials*, &c., but it is generally conceded by all, that Baptists have adopted a practice most consistent with the practice of the apostles and primitive saints, as is laid down in the holy scriptures. Why then should we seek for a new public ceremony, for which we bring neither precept nor example from the word of God? It is acknowledged with blushing, that we have been negligent in the religious education of our children, and, if we were to reform in this respect, we should need a more perfect example than our brethren of other denominations have set us. The word of God is very explicit in urging us to bring up our children 'in the nurture and admonition of the Lord,' but the 'public presentation' of them in the church, has no warrant in the bible. Jesus said, 'suffer little children to come unto me,' declaring that of such as came to him was the kingdom of heaven; he also publicly laid his hands upon them, and blessed them, for blessing was his to give, but he no where committed any such public institution to his apostles, nor did they commit any such institution to the church.

The queries of Philo Paidos, therefore, can find no satisfactory answer from the scriptures; but some general information may be derived from the quarter whence the ordinance has originated.

The rite of devoting children in a public manner, was introduced some years ago in the Sandy Creek Association, in N. Carolina, and also in some parts of Virginia. It was founded upon the circumstance of parents bringing their children to Christ for his blessing. As soon as circumstances would permit, after the birth of the child, the mother carried it to meeting, when the minister either took it in his arms, or laid his hands on it, thanked God for his mercy, and invoked a blessing on the child, at which time it received its name. This practice was by some satirically called a *dry christening*. Thus we learn at what age the child is to be brought forward to the public; and also that it is then to receive its name; but whether unbelievers should bring their children, and whether the children become members of the church we are not informed; but as the rite itself is of man's invention, Philo Paidos has liberty to choose for himself, and if the same lib-

erty be granted to us all, I choose, for my own part, to renounce it altogether. We know that the practice may not injure the child, nor would it injure it if it were practised every week, but we have too many doleful instances of innovations already in the history of the church. As it respects the tendency of this rite to induce the parent to faithfulness in the education of his child, it affords no argument at all. If it were to have any effect upon the sluggish parent, it would be more likely to lead him to rest contented with what he had already done, or with what the minister had done for him; and thus do more hurt than good. At any rate, if it had been best, God would have enjoined it, and since He has not enjoined it, we had better content ourselves with what is written.

PHILO PAIDOS.

##### FOR THE CHRISTIAN SECRETARY. THOUGHTS ON DEATH.

Behold the spirit struggling in the agonies of dissolving nature;—how does she strive to maintain her fortress against the king of terror? If she looks for aid to earthly friends she receives no succor. The eyes wild, glaring and sightless; the lips purple and quivering; the pulse tremulous and fluttering; the palsied limbs, the cold and clammy sweat; the rattling phlegm; the dying shrieks, announce the triumph of death? Cold as the marble, the lifeless form has the ghastly appearance of a conquered victim, by the cruel spoiler. The swellings of Jordan wait the spirit to that far distant country from whose bourne no traveller returns. Such is the certain end of all;—'Dust thou art and unto dust shalt thou return,' saith the great arbiter of life and death. But is the Creator unkind? or why this awful sentence and this tremendous conflict? In the sacred volume we learn that man is a sinner. 'Sin hath entered the world and death by sin and so death hath passed upon all, even in that all have sinned.' But is there no antidote for this universal malady? Listen, to the voice which speaketh from heaven. 'Oh Israel thou hast destroyed thyself but in me is thy help found.' A Saviour for guilty man is provided, 'his blood cleanseth from all sin; the sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.' Jesus Christ has conquered death and brought life and immortality to light in his glorious gospel, and while this gospel reveals the awful condition of the obstinate and impenitent beyond the grave—it also speaks peace to the contrite soul—it reveals a Saviour who was baptized in suffering, who has also felt the sharp pangs of dissolving nature, bearing our griefs and carrying our sorrows, and who through death hath virtually destroyed him who hath the power of death which is the Devil, and laid a firm foundation on which his friends may build their hopes of eternal salvation, so that the true believer may now triumphantly exclaim in view of the grim tyrant, O Death where is thy sting, O Grave where is thy victory! In the Lord have I righteousness and strength, he also has become my salvation.

O christian fear not to approach the gloomy vale, it is only the shadow of death, the substance is taken away; the sting is removed; in this dark entry the STAR of Bethlehem reflects his cheering rays, it is the place of triumph and no despair. Here the christian triumphs over his last enemy, his imperfections are lost in this river of forgetfulness, the shades of death are exchanged for the abodes of light, and death is swallowed up in victory.

Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head  
And breathe my life out sweetly there.  
Fly then to the Saviour and make your  
judge your friend.

EGO QUI SCRIBO.

The following letter was handed us for publication, some time ago, but we then hesitated to give it an insertion, fearing that there might be some mistake in the statement of facts, for which we might be unable to account, without a more perfect knowledge of the source whence the communication proceeded. We have taken pains to inquire as to the correctness of the statements, and we are now authorized to say, that the letter was written at the request of Mr. Crosman himself and that it has received his approbation. No doubt every humble follower of the Lamb will rejoice in the change in Mr. C's mind; and whilst we uniformly acknowledge the necessity of sovereign power and grace to open the eyes of the understanding, we have great encouragement in these instances of God's gracious displays, to pour out our hearts in devout supplication for the divine influence in behalf of the truth. We are happy to learn from a respectable friend, that this change in Mr. C's views has been accompanied by several instances of seriousness, and some hopeful conversions, while error is coming in like a flood—May the Spirit of the Lord continue to erect a standard against it, and save those who are in danger of being beguiled and led astray as the serpent beguiled Eve.

#### COMMUNICATED.

##### Conversion of a Universalist Minister.

The Rev. Z. Crosman, who has for several years past preached in the new Universalist Church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath; when on the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal Salvation*; and stated in clear and impressive language, that, for the last nine months he had laboured under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had professed to believe, and to preach, and that after diligently searching the Scriptures—praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of Universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have," said he, "closed my last sermon in this house. I have already preached the doctrine of Universal Salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are now plain before me; I can see with unclouded vision the tremendous gulf between the righteous and the wicked, over which none can pass, except they repent and be washed in the blood of the Lamb. I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil desires, under the impression of salvation, without repentance, or faith in the all-sufficiency of the Lord Jesus Christ.

I feel an awful consciousness that I must one day stand before the judgment bar of God to give an account for the deeds done in the body, and I fear the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock. He then commended them to God, and requested that they would through repentance and the washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them on their return to their own dwellings, to read and meditate on the following passages of scripture. Matt. 13, 49. "So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just." Rev. 22, 11. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The Mariners' Church in Philadelphia, is rapidly progressing, and in a short time with the blessing of Providence, will be ready for the purpose of worship. The labours of the venerable preacher to the mariners, appear to be owned of the great Master, and no one can witness the regular attendance of this class at their church, the serious solemnity which marks each countenance, and often the silent tear attesting the feelings of the heart, without emotion. It is peculiarly gratifying to notice that the respectable commanders and crews of some of our fine Liverpool packets and India ships, are in the habit of sending to their pastor by the pilot boat, as they are leaving our shores, an affectionate note of remembrance for the beloved mariner's church, accompanied with requests for an interest in their prayers. When religion becomes the leading principle with the enterprising sons of the ocean, what is there of good which it may not effect? The commercial world has begun to realize some of the good fruits of mariners' churches, in the additional security with which trade is conducted. Let as much money be expended in building churches for seamen, in purchasing Bibles and Tracts, for seamen, as has been required to expel pirates and mutinies. The religion which teaches subordination, sobriety and faithfulness is necessary to form a valuable seaman.

##### CLERGY RESERVES IN UPPER CANADA.

At an anniversary meeting of the Upper Canada Baptist Association, held at Clinton, June 25th, 26th and 27th, consisting of Delegates from the several Baptist Churches situated in the Niagara, London and Western districts, the subject of the Clergy Reserves was brought forward and considered. We should infer from the nature of the resolution adopted on the occasion, that the Clergy Reserve had been hitherto appropriated exclusively to the Episcopal church, while Protestants of other denominations consider themselves entitled to a share. It is mentioned incidentally, that "nine tenths of the inhabitants [in the districts above mentioned] are dissenters from the Episcopal Church." The Association finally resolved to address a petition to Government at the next sitting of the Provincial Parliament, praying for a law to establish Glebes or Parsonages in the churches of their own order.

From the Philadelphia Recorder.  
COLLEGE RECORD.  
Union College Commencement.—The

commencement of Union College at Schenectady, was held on the last Wednesday of July. The degree of A. B. was conferred on 79 young gentlemen, alumni of the institution, and that of A. M. on 17.

The degree of D. D. was conferred on the Rev. William Rastley, principal of St. John's College, Maryland; Rev. Lucius Bolles, of Salem, Massachusetts; Rev. Ernest Harzelius, Hartwick, New-York. The degree of LL. D. was conferred on Mr. John Griscom, Chemical Professor, New-York.

Columbia College.—The annual Commencement, was celebrated in Trinity Church, New York, on Tuesday, the 3d inst. The degree of A. B. was conferred on 23 young gentlemen; and that of A. M. on 6. The honorary degree of A. M. was conferred on the Rev. Levi S. Ives, of Philadelphia. The Degree of LL. D. was conferred on Langdon Cheves of Philadelphia, Thomas Addis Emmet, of New York, and Daniel Webster of Boston, and the degree of D. D. on the Rev. Mr. Harzelius, of Hartwick, New York.

University of Pennsylvania, commencement, July 29th. The degree of A. B. on 14 young gentlemen and that of A. M. on 34. The honorary degree of A. M. was conferred on the Rev. Professor Spencer of Carlisle, and that of D. D. on the Rev. Henry Augustus Muhlenberg, of Reading.—1b.

Allegheny College.—Commencement at Meadville, Penn. July 17th. The degree of A. B. was conferred on one young gentleman, and that of A. M. on four.—1b.

Transylvania University.—Commencement at Lexington, Ken. July 14th. The degree of A. B. was conferred on 24 young gentlemen, that of A. M. on 10; that of Bachelor of Law, (L. B.) on ten others: the degree of LL. D. was conferred on John Jordan Crittenden, of Kentucky, and Edward Livingston of Louisiana, that of D. D. on Rev. George Thomas Chapman, and the Rev. Silas Mercer Noel.—1b.

A meeting of the Board of Directors of the Society for the Education of pious young men for the ministry of the Protestant Episcopal Church, was held at Alexandria, D. C. on Wednesday, the 23d of June. The meeting was opened with prayer, by the Rev. Mr. Henshaw, one of the Vice-Presidents, and the board consisting of the officers of the Society, the Managers, and Patrons, was then duly organized.—The Rev. Messrs. Simon Wilmer of New Jersey, J. Robertson of Maryland, and R. Prout, were admitted to seats as honorary members.

The several candidates who were recommended by the standing committee to the Board as beneficiaries, were received. The Treasurer's account was read, and referred to the Rev. Mr. Henshaw and the Hon. Judge Morrell, who reported that they found it correct.

There had been received from sundry sources since the 1st of October 1823, including the balance then in hand, \$1467.54. Of which there had been paid to beneficiaries, \$502.00

Amt. to the Rev. Prof. Keith for the instructions given to the beneficiaries and incidental expenses, \$650.00  
Leaving the balance of, \$315.54

Of the above sum received, \$211.20 were from the Female auxiliary Societies, and \$141.33 from collections in churches. The remainder was received mostly from donations and subscriptions.

On recommendation from the standing committee of the Society, two young gentlemen were admitted (in addition to the former number,) as beneficiaries.

It was ordered that the standing committee be authorized to appoint agents for the formation of auxiliary Societies and for the collecting of funds and books, and the agents to be furnished with the necessary credentials, signed by the President and Secretary.

It was further resolved, that the Clergy members of this board, and others friendly to the institution, be respectfully requested to solicit donations of funds and theological books, for the use of the beneficiaries of this society.

Fifty dollars was appropriated for the purchase of elementary books, and \$400 to the Rev. Professor Keith of the Theological Seminary of the diocese of Virginia, for instructing the beneficiaries of the Society for the ensuing year.

At no period have the board been more encouraged to go on with the good work they have taken in hand. The Lord has prospered their feeble efforts beyond their most sanguine expectations; and they humbly pray that gracious God on whom they solely rely, to continue to them his blessing. They have now ten young gentlemen under their patronage, two of whom it is understood are soon to be ordained.

The following sums have been received by the Treasury of the Society for the education of pious young men for the ministry of the Protestant Episcopal Church, since the last acknowledgement.

From the Rev. John L. Bryan, as his life subscription, \$50

By the Rev. Mr. Hawley from sundry individuals, \$125  
From the Female auxiliary Society of Winchester, \$73.20  
From the Episcopal congregation of do. by the Rev. Mr. Meade, \$30.00  
From sundry subscribers in Georgetown, D. Columbia, by the Rev. Mr. McIlvaine, \$112.66  
From the Female auxiliary Society of Christ Church, Georgetown, D. C. \$50 (of which \$32 were obtained by the sale of needle work.)  
Donations by the hands of Mr. Mellvane, \$3.00  
From the ladies in Charlestown, E. S. Md. by the Rev. Wm. Jackson, \$3.00  
From Smith Travers, by the hands of Mr. Hawley, \$2.00  
From the Female auxiliary Society of St. John's Church, Washington, \$36.19  
From a collection in the Episcopal Church, at Shepherdstown, by the Rev. Mr. Bryan, \$6.00  
From a collection do. at Bunker Hill, by do. \$4.00

##### From the Christian Watchman.

Columbia College.—Alva Woods, Professor of Math. and Nat. Ph. Eccl. Hist. and Ch. Disci. in this College, in a letter to the Trustees, which is published in the Luminary for June, has given an account of his labours in their service in this country and in Europe. In 1820, he obtained for the College several hundred dollars in money, and a few hundred volumes of books: but it was not till Sept. 1821, that he became wholly occupied in the service of the Institution. From that time till the following June, he obtained in the New England states, in Virginia, N. Carolina, S. Carolina, and Georgia, about 500 vols. of books, 6326 dols. in cash, and subscriptions amounting to 11,458 dols. On the 20th of June, 1822, at the request of the Trustees, Professor Woods embarked for Europe, for the purpose of obtaining a Philosophical Apparatus and Library, and generally to promote the interests of the College, and his own personal improvement. In Great Britain he obtained for the Library more than 600 vols. and donations in cash amounting to 6,110 dols. This money, excepting 100 pounds sent to the College Treasurer by him, was expended in the purchase of a very complete Philosophical apparatus, and of rare books, and in defraying the expenses of Professor Staughton, Professor Chase, and himself. Professor Woods attended philosophical lectures in London, visited the Universities of Oxford, Cambridge, Edinburgh and Glasgow, and the principal institutions of literature and science in Great Britain, Paris, Lyons, Genoa, Leghorn, Florence, Rome, Naples, Bologna, Padua, Venice, Verona, Milan, and Geneva.

James M. Staughton, Professor of Chemistry and Geology, has also communicated to a committee of the College, an account of his tour in England and on the continent. Under their patronage, he sailed for Europe, May 15, 1822, and arriving at Liverpool, speedily proceeded to London. By the advice of gentlemen to whom he carried letters of introduction, he visited the most respectable public institutions. In London, he examined the various hospitals, studied the numerous cabinets, and attended the most celebrated lecturers. The Universities of Oxford and Cambridge, which he considered very extensive establishments, excited much of his attention. On his visit to Paris in November, the school of Medicine had just closed, but the scientific course at the Sorbonne being continued, Professor Staughton enrolled himself in the class. He also attended the numerous hospitals, and occasionally the Colleges of France, and the Cabinets of Natural History at the Garden of Plants. Government supports the Professors of these institutions, so that the poor and the rich may have free access to the paths of science. He spent five months in Paris, and then, in company with Professor Woods, departed for Italy. In returning, they passed through Switzerland. Returning to England, Mr. S. passed through Flanders and Holland, visited the University of Leyden, and examined the hospitals at Rotterdam and Amsterdam. On proceeding to Edinburgh, he met with Messrs. Chase and Woods. From Scotland, Mr. S. returned to Liverpool, and embarked for the U. S. in Sept. 1823, and arrived at Philadelphia in safety.

Professor Chase, of Columbia College, has written from Gottingen, under date of May 7. He was on a visit to the celebrated University there, and will have the opportunity of ascertaining valuable information in relation to science and religion in Germany. Perhaps he may return in the coming autumn. It is believed that his health is improved.

The Treasurer of the Columbia College states, that in the year ending April 30, 1824, he had received \$9425 58. In May last, he received \$916 25.

The Baptist Education Society of the State of New York, held its seventh annual meeting at Hamilton, June 2. The total receipts of the Treasurer in the last year in cash and goods, amounted to 3971 dols. The expenditures were 3933 dols. The fruits of the Hamilton Institution,



with which this Society is connected, furnish the best evidence of its great utility. The first student who went out under the patronage of this Society, is labouring in the Black River country; the next is settled near Lake Ontario. In June, 1822, a class went out consisting of five; one of these has gone to the Burman Empire, one is in Pennsylvania, and the others are labouring in different parts of New York. The second class, which consisted of seven, went forth to the field of labour in June, 1823. They are happily engaged in the Lord's work in Buffalo, Rochester, Westmoreland, Trenton, the Black River country, and Ohio. The last class of ten have just finished their studies, and will speedily be received by the churches, who in different directions from Ohio to Vermont are waiting to welcome them. One is destined to Ireland. The school at Hamilton is increasing beyond all former example; but the Report of the Executive Committee, from which the above facts are collected, remarks, that the demands are imperative for increasing efforts to sustain, under God, the increasing cares and expenses of this growing institution.—ib.

From the Christian Watchman.

Mr. Bolles.—Allow me to propose to your readers and correspondents the following question for special reflection.

Is it best for the Baptists of the Northern and Middle States, in favour of an enlightened ministry, to support and enlarge the Institutions at Waterville, Hamilton, and Washington, or to institute other Seminaries?—If proper to found more, where and how many?

Our peculiar mode of church government, though wise and scriptural, subjects us to the danger of acting without concert; and this subject is momentous. As an individual, I heartily believe it the part of sound discretion, not to have more Institutions of this sort, until the present ones are full of students; furnished with extensive libraries; and, above all, possessing a sufficient number of the most eminent Professors. I think the multiplication of small Seminaries less useful, and very expensive; as a Professor can as well lecture to one hundred as to ten, and buildings, libraries, &c. are to be furnished in every instance. GRANVILLE.

#### CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, AUGUST 24, 1824.

While many are crying "lo here, and lo there," how does it become us to "beware lest any man spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. And this I say, (says the apostle,) lest any man should beguile you with enticing words." And in order to fortify the mind against the influence of false principles, and a wrong spirit, the apostle urges the necessity of the hearty acknowledgment and reception of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. Col. ii. 2. To understand experimentally the character of God the Holy Spirit, in his reproving, sanctifying, comforting, and sealing influences. To feel the attracting influence of God the Father in his drawing or constraining us to love, obey, and serve him. To know Christ, and the power of his resurrection, and the fellowship of his sufferings, and to be made conformable unto his death. This, and this only, lays a sure foundation for the soul's steadfastness in the holy path of Christian integrity—possessing this internal revelation of the mystery of Godliness, Christians may enjoy the unity of the spirit, and find their hearts cemented with divine love, and such will not easily be led astray by false doctrine, or the cunning craftiness of men, whereby they lie in wait to deceive.

We have this week closed the publication of A sketch of two discourses on the Atonement, by Professor Stuart. We take the liberty of recommending them to the attentive perusal of every serious inquirer after truth.

Also the Memoir of the late Rev. William Ward, is concluded in this day's paper, and is well worthy the serious and candid attention of every friend and opponent of Evangelical missions.

In this memoir, the friends of missionary enterprise will find much, very much, to admire and encourage them, and the opponents will find a full refutation of the charges of sinister motives as applied to those actively engaged in the India mission.

Agreeably to our promise last week, we now publish the renunciation of the doctrine of Universal Salvation by Mr. Z. Croswan, of Norwich, Con.

We learn that Gen. La Fayette, will proceed to Boston by way of New-London, and will visit this city on his return to New-York in the course of next week.

The common council of the city of New-York have requested Gen. La Fayette to sit for his portrait.

They have also presented George W. La Fayette, son of the general with the freedom of the city.

#### General Intelligence.

From the N. Y. D. Advertiser, of the 18th inst.

#### MARQUIS LA FAYETTE.

Agreeably to arrangements, the Marquis La Fayette yesterday received the congratulations of the citizens at the Governor's room in the City Hall, between the hours of 12 and 2 o'clock. Many thousand persons pressed forward to take him by the hand and give him a cordial welcome. Among the visitors were many ladies. Although near seventy years of age, the Marquis appears in excellent health, and undergoes the ceremonies without apparent fatigue. His manners are interesting in the extreme, he appears to reciprocate the cordial congratulations of all classes, and his whole deportment is marked with that unostentatious and easy manner which renders him accessible to all, and for which perhaps he is as remarkable as any man living. The same dislike of parade and show which has been remarked as peculiar to him in early life is still conspicuous in the simplicity of his dress, and what may be called the every day civility with which he receives the most distinguished and humblest of our citizens. The General will remain with us until Friday at latest, and will, we understand continue daily to receive the visits of the Citizens and the strangers hourly flocking in from the country, at the City Hall, from 12 till 2 o'clock. He will next visit Boston.

The appearance of the steam ship Robert Fulton on Monday was truly elegant, from the great variety of flags with which she was dressed. Her yards were manned with about 200 seamen from the U. S. ship Constitution. There was also on board the Fulton a battalion of marines under command of Major Smith, and a band of music. An excellent band of musicians from West Point was on board the Chancellor Livingston. On approaching the landing at Staten Island, the Marquis and his son, accompanied by the Vice President of the United States, and several distinguished persons, were received by the inhabitants of the Island, who opened to the right and left, and cheered them as they passed through a triumphal arch formed by the American and French flags. On arriving on board the Chancellor Livingston, the band struck up several popular and appropriate airs, such as "See the conquering Hero come," "Marsellais Hymn," "Hail Columbia," &c. The Advocate says—"The most interesting sight was the reception of the General by his old companions in arms: Colonel Marins Willett, now in his eighty-fifth year, General Van Cortlandt, Gen. Clarkson, Col. Varick, Col. Platt, Col. Trumbull, and several members of the Cincinnati. Col. Fish, Gen. Lewis, and several of his comrades were absent. He embraced them all affectionately, and Col. Willett again and again. He knew and remembered them all. It was a reunion of a long separated family.

"After the ceremony of embracing and congratulations were over, he sat down alongside of Col. Willett, who grew young again and fought all his battles over. "Do you remember," said he, "at the battle of Monmouth, I was volunteer aid to General Scott? I saw you in the heat of battle. You were but a boy, but you were a serious and sedate lad. Aye, aye; I remember well. And on the Mohawk, I sent you fifty Indians, and you wrote me, that they set up such a yell that they frightened the British horse, and they ran one way and the Indians another?" Innumerable anecdotes of the Revolution, and reminiscences, were rehearsed during the passage to the city. Occasionally, the steam boats would run alongside and give three cheers."

Among the most splendid spectacles in the evening was the beautiful appearance of the City Hotel, the residence of the Marquis. It was brilliantly illuminated, and the lights so arranged in the second story windows as to form the name of the Marquis. Thousands were attracted to this building; and great credit is due to Mr. Jennings, the proprietor, for the taste he displayed in adding to the appearance of his splendid Hotel. The Corporation of the city, and many distinguished guests dined with the Marquis.

The Commercial Advertiser of last evening says, "Among the veterans of the revolution who were brought together on this animating occasion, were four officers, who, in the commencement of that conflict, were attached to the 1st New-York regiment, commanded by Colonel McDougall, and who all served in the daring though unfortunate expedition of Montgomery against Quebec, viz. Capt. Willet, Capt. Varick, (Military Secretary of Major General Schuyler,) Lieut. Platt, (acting Adjutant Gen.) and Lieut. Bleeker. To show the anxiety of the surviving veterans to greet their old companion, we mention the fact, that an express was sent off to Maj. Gen. Philip Van Cortlandt, of Westchester, a distance of 47 miles, which arrived during Sunday night; and at 9 o'clock, the General, who is 80 years of age, embarked on board the Chancellor, having travelled the whole distance over land! The General's inquiries after many of his old companions, were numerous; and in speaking of Gen. Hamilton, having learnt that the widow yet survives, he was prompt to call upon her at 9 o'clock last evening."

We last evening received an official account of the reception of Marquis La Fayette, but it came too late for insertion this morning. The following addresses accompanied the account, which we hasten to lay before our readers.

#### ADDRESS OF THE MAYOR.

GENERAL.—In the name of the municipal authority of the city, I bid you a sincere welcome to the shores of a country, of whose freedom and happiness you will ever be considered one of the most honoured and beloved founders.

Your only contemporaries in arms, of whom indeed but few remain, have not forgot, and their posterity will never forget, the young and gallant Frenchman who consecrated his youth, his talents, his fortune and his exertions, to their cause—who exposed his life—who shed his blood, that they might become free and happy. They will recollect with profound emotion, so long as they remain worthy of the liberties they enjoy, and of the exertions you made to obtain them, that you came to them in the darkest period of their struggle—that you linked your fortune with theirs, when it seemed almost hopeless—that you shared in the dangers, privations and sufferings of that bitter struggle, nor quitted them for a moment, till it was consummated on the glorious field of Yorktown. Half a century has passed since that great event, and in that time your name has become as dear to the friends, as inseparably connected with the cause of Freedom, in the old, as in the new world.

The people of the United States look up to you as to one of their most honoured Parents; the country cherishes you as one of the most beloved of her sons. I hope and trust, sir, that not only the present, but future conduct of my countrymen, to the latest period of time, will, among other slanders, refute the unjust imputation, that republics are always ungrateful to their benefactors.

In behalf of my fellow citizens of New-York, and speaking the warm and universal sentiment of the whole people of the United States, I repeat their welcome to our common country.

Permit me to add, that the moment of my life, to which I shall look back with the greatest pleasure and pride, will be that in which it fell to my lot, to be an organ for expressing, however feebly, a nation's gratitude.

#### GEN. LA FAYETTE'S ANSWER.

Sir, While I am so affectionately received by the citizens of New-York and their worthy representatives, I feel myself overwhelmed with inexpressible emotions. The sight of the American shore, after so long an absence, the recollection of the many respected friends and dear companions no more to be found on this land, the pleasure to recognize those who have survived, this immense concourse of a free republican population who so kindly welcome me, the admirable appearance of the troops, the presence of a corps of the National Navy, have excited sentiments to which no human language can be adequate. You have been pleased, sir, to allude to the happiest times, the unalloyed enjoyments of my public life; it is the pride of my heart to have been one of the earliest adopted sons of America; I am proud also to add, that upwards of forty years ago I have been particularly honoured with the freedom of this city. I beg you, Mr. Mayor, I beg you, Gentlemen, to accept yourselves, and to transmit to the citizens of New-York, the homage of my profound and everlasting gratitude, devotion and respect.

Captain Riley, formerly of Connecticut, and well known as having suffered captivity and bondage on the Great Desert of Sahara, in Africa, gives the following account of the settlement of Willshire, Ohio, commenced by himself.

"In the year 1821, I settled with my family on the banks of St. Mary's River, 40 miles from its junction with the Miami of Lake Erie. In this wilderness I built my log Cabin, being thirty-five miles from any inhabitants, and five miles from any road or path. My object was to establish mills and to build up a town, which would be likely to perpetuate the name of my great benefactor Willshire—and where my children, with proper energy and industry, might rise with the country.—This I have now in some measure accomplished, and have actually realized the Town of Willshire, through which runs a state and a post road; and where we have now a Post Office, a Court of Justice for the County of Nanwert, and a settlement of 24 families. Cultivation begins to smile around us, but I have had my share of disasters—my mill dams have broken, and my money is exhausted. If some adventurers would buy some of my town lots I should be essentially relieved: for 500 dollars in my present condition, would afford me all the resources I need; but money is not easy to be borrowed here, where every mechanic and family settled among us is at the utmost stretch of his tether."

[Capt. R.'s letter mentions that they have a river navigation six months in the year, and the prospect of a trade with New-York by the Grand Canal, via Lake Erie.]

Death of the Queen of the Sandwich Islands. We have this week to record the death of her majesty Tamahameha, consort of his majesty Tamahameha, the second king of the Sandwich Islands. Her majesty departed this life on Thursday evening at half past 6 o'clock, and to the last was quite sensible and composed. His majesty took his last farewell about ten o'clock in the morning, preparatory to which she informed him that she was sensible she was dying, and was quite resigned. Their separation was truly affecting. The immediate cause of her majesty's death was inflammation of the lungs. We are in the less grief for his majesty's loss, as we understand he has four more wives at home.

Late News from Peru.—We were yesterday favoured with a Panama Gazette of the 3d of June, which contains an official account of the following important occurrence.

Gen. Olaneta, with a large division of troops in Upper Peru, after having defeated and captured Gen. Caratala, who had followed him with an equal force, had joined the Chilean forces and declared in favour of Liberty and Independence. This event is considered as decisive of the fate of South America; it took place early in May.

Letters from Guayaquil of the 26th of May received here yesterday, confirm the above intelligence.—Com. Adv.

#### DEPARTURE OF GEN. DE LA FAYETTE.

Arrangements have been made for the departure of this distinguished individual for the Eastern States to-morrow forenoon. He will take his route by land, through the towns immediately on the Sound to New Haven, and will be escorted by troops of Cavalry to Harlem Bridge. All officers, composing the various military corps of this city, together with those of the U. S. Army and Navy, are invited to join the escort on horseback. It is also particularly desired that all classes of citizens who may have it in their power will join the procession. A company of Artillery, under the command of Capt. Storms, have volunteered their services and will leave this city with four pieces of artillery to await the arrival of the General at Horse-Neck; where a salute will be fired from the celebrated Hill called Putnam's Heights, rendered famous by the masterly escape of Major Gen. Putnam, during the Revolutionary War.

This being the last day of General de la

Fayette's stay in our city, he will receive the visits of the various societies and his fellow citizens at the Hall as usual, between the hours of 12 and 3 o'clock.—N. Y. Daily Adv.

#### Adjutant General's Office,

Washington, 11th August, 1824. }  
Order—No. 64.—The President of the United States directs, that General La Fayette, when he arrives in this country, be received at all military posts with the honors due to the highest military rank in our service. The General-in-Chief publishes the foregoing to the army, by direction of the Secretary of War.

The Barn of Mr. William Bunn, of Florida, New York, having a steel pointed rod attracted the lightning a few days since. The shock was tremendous, but the lightning was conducted to the foot of the rod without doing the least injury.

Death of the Chinese Lady. To the death of the queen of the Sandwich Islands, (says the Courier,) we regret to add that of another remarkable foreign lady, Yhon Fung Queen, who expired on Friday last, July 9.

#### JONES' CHURCH HISTORY.

Remarks of the publisher of the first American edition of Jones' Church History. "In presenting the following excellent work to the attention and patronage of the American Public, the Editor is fully persuaded that he is rendering essential service to the cause of truth, and affording to the friends of the Redeemer a rich intellectual feast."

The Author has explored, with persevering industry, a wide range of ecclesiastical information, and gathering materials from both friends and foes, has unquestionably disposed of them with universal judgment and skill.

The advice given to readers of Church History, "to exercise continual vigilance, that they may neither become the dupes of Papal slander or Protestant credulity," he has himself happily exemplified, in that love of truth, and unyielding attachment to religious liberty, which pervade the whole work—may the Great Head of the Church crown its circulation with his holy benediction!"

Having perused the above work, we feel a pleasure in recording our entire agreement with the sentiments expressed by the publisher, and congratulate the Christian public on the opportunity now afforded by JONES' CHURCH HISTORY, of tracing the record of the true Church of Christ, stripped of that extraneous matter with which other historians have encumbered the subject.

This book may be had at the Bookstore of Mr. Hezekiah Huntington, Jun. of this city, at \$5 for the New-York edition, in two vols. octavo.

#### H. HUNTINGTON, Jr.

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Aug. 10. 29tf

#### HYMN BOOKS.

A New Collection of Hymns, for Conference Meetings, and for private devotion, selected from the most approved authors. Second edition, revised and improved from the first edition, by the Rev. E. Cushman. For sale by Rev. E. Cushman; Roberts & Burr, State Street; and at the office of the Christian Secretary.

#### ÆTNA

INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

#### CHECKS

On the U. S. B. B.

Printed from very neat STEREOTYPE PLATES, and bound for the use of Merchants and others.

ALSO, BLANK NOTES.

#### MARRIED,

At Farmington, Mr. Selah Miller, of Middletown, to Miss Emeline Matilda Thompson, of the former place.

At Woodstock, Con. Col. Jared W. Williams, of Lancaster, N. H. to Miss Sarah H. Bacon, of the former place.

#### DIED,

At Maysville, Ken. June 16th, Mrs Mary W. Wadsworth, wife of Mr. Adna Wadsworth, and daughter of Mr. Robert W. Ramsdell, of this city, aged 23.

At Wethersfield, on the 17th inst. Mr. Jas. Pearl, aged 57; Mrs. Elizabeth Hubbard, wife of Mr. Leonard C. Hubbard, aged 51.

An adjourned Meeting of the Board of Managers of the General Convention of the Baptist Churches of the State of Connecticut and vicinity, will be holden at the House of the Rev. Simon Shaler, in Had-dam, on the second Wednesday of September next, at 9 o'clock, P. M.

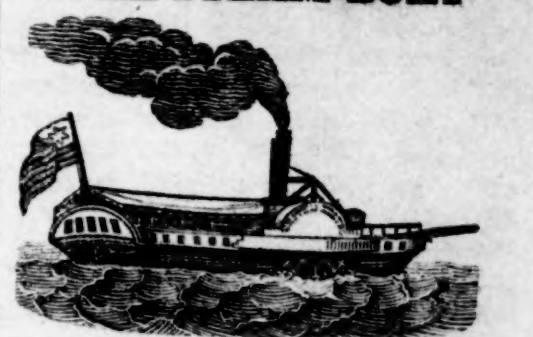
ALBERT DAY, Secretary.  
Hartford, Aug. 20th 1824.

#### ADVERTISEMENTS.

TO LET,  
A Cheap and convenient Tenement, in a pleasant part of the city. Inquire at this office. Aug. 24 30tf

A GREEN UMBRELLA,  
Partly worn, and destitute of the upper part of the handle, was left in some store in this city a few days since. The finder will please send it to this office.

#### THE STEAM-BOAT



#### OLIVER ELLSWORTH,

Capt. Havens, commenced running between New York and Hartford, on the 6th instant. Leaves New York Mondays and Thursdays, at 4 P. M.; leaves Hartford Wednesdays and Saturdays, at 1 P. M.

Stages will be in readiness on the arrival of the boat at Hartford, to forward passengers for Providence, Boston, Vermont, and New-Hampshire.

Light freight will be taken at reasonable rates, but must be paid for previous to the delivery of the goods. Freight from Hartford must be sent on board before 12 o'clock on the days of sailing.

May 10. 15

#### DISTRICT OF CONNECTICUT, ss.

Be it remembered, That on the twenty L. S. second day of June, in the forty-eighth year of the Independence of the United States of America, WILLIAM CHANNING WOODBRIDGE, of the said District, and EMMA WILLARD, of the district of New-York, have deposited in this Office the title of a book, the right whereof they claim as Authors and Proprietors in the words following—to wit:

"Modern Atlas on a new plan: to accompany the system of Universal Geography: By William Channing Woodbridge.—In conformity to the Act of the Congress of the United States, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned.' And also to an Act, entitled 'An Act, supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

CHARLES A. INGERSOLL,  
Clerk of the District of Connecticut.

A true copy of Record, examined and sealed by me.

CHARLES A. INGERSOLL,  
Clerk of the District of Connecticut.

#### DISTRICT OF CONNECTICUT, ss.

Be it remembered, That on the eleventh L. S. day of June, in the forty-eighth year of the Independence of the United States of America, William C. Woodbridge, of the said district, and Emma Willard, of the district of New-York, have deposited in this office the title of a Book, the right whereof they claim as Authors and Proprietors, in the words following—to wit:

"A System of Universal Geography, on the principles of Comparison and Classification—by William Channing Woodbridge.—Illustrated with Maps and Engravings; and accompanied by an Atlas.—In conformity to the Act of the Congress of the United States, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned.' And also to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

CHARLES A. INGERSOLL,  
Clerk of the District of Connecticut.

A true copy of Record, examined and sealed by me.

CHARLES A. INGERSOLL,  
Clerk of the District of Connecticut.

#### Sailing and Fishing Excursion.

THE Steam Boat EXPERIMENT, Capt. Williams, will, on Mondays and Thursdays, takes parties from Saybrook for the fishing grounds, or Sag Harbor, and return the same evening.

N. B. The line from the

OLIVER ELLSWORTH to New-London and Norwich, will be continued as heretofore.

Hartford, Aug. 2.



## POETRY.

## THE VILLAGE CHURCH.

By the Rev. J. W. Cunningham.

I love the ivy-mantled tower;  
Rock'd by the storms of thousand years;  
The grave whose melancholy flower  
Was nourish'd by a martyr's tears;  
The sacred yew so fear'd in war,  
Which like the sword to David given,  
Inflicted more than human scar,  
And lent to man the arms of heaven.

I love the organ's joyous swell,  
Sweet echo of the heavenly ode;  
I love the cheerful village-bell,  
Faint emblem of the call of God;  
Wak'd by the sound I bend my feet,  
I bid my swelling sorrows cease;  
I do but touch the mercy seat,  
And hear the still small voice of peace.

And as the ray of evening fades,  
I love amidst the dead to stand,  
Where, in the altar's deepening shades,  
I seem to meet the ghostly band;  
One comes—Oh! mark his sparkling eye,  
The light of glory kindles there;  
Another—hear his deep drawn sigh—  
Oh—'tis the sigh of dumb despair.

Another treads the shadowy aisle,  
I know him, 'tis my sainted sire—  
I know his patient, angel smile,  
His shepherd's rod, his eye of fire;  
His ashes rest in yonder urn,  
I saw his death, I clos'd his eye;  
Bright sparks amidst those ashes burn,  
That death has taught me how to die.

Long be our Father's temple ours,  
Woe to the hand by which it falls;  
A thousand spirits watch its bowers,  
A cloud of angels guard its walls,  
And be their shields by us possess'd;  
Lord rear around thy blest abode,  
The buttress of a holy breast,  
The rampart of a present God.

Sketch of Two Discourses on the ATONEMENT.  
By MOSES STUART, Associate Professor of  
Sacred Literature in the Theological Seminary  
at Andover. Published by request of  
the Students.

## DISCOURSE II.

Isaiah liii, 5, 6. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and by His stripes we were healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

If I have succeeded in my endeavours to remove obstacles, which seemed to lie in the way of making an impartial estimate of Scripture testimony in respect to the subject before us; and have also shown that the whole question must be referred for decision solely to the word of God; then we are prepared without embarrassment to pursue the inquiry. What is the testimony of revelation on this subject?

Let me here premise a few considerations respecting the kind of appeal which I am about to make to the Scriptures; and then my proof shall be very brief.

My first remark is, that every speaker and writer, intending to be understood, employs, and necessarily employs, language in the same sense, in which those whom he addresses use and understand it.

My second remark is that all the writers of the Old and New Testament were Jews; and that all the Scriptures, with very little exception, were originally addressed to Jews, or to churches which in part consisted of Jews. If we design then to come at the meaning of the sacred writers, we must necessarily construe their language in the same way as the Jews would naturally construe it who lived in the age of the prophets and apostles.

Let us then call to mind that every Jew was habitually conversant with expiatory services, substitution; that the system of substitution was wrought into the very nature of his religious worship; and that all the Scripture language which has respect to the sacrifice of Christ, is directly borrowed from that which was every day used by the Jew, in speaking of the sacrifices that he was required to offer.

With these facts in view, we are ready to present the subject, as it lies before us in the Scriptures.

Our text is fresh in your minds, and I need not here repeat it. It asserts that the "chastisement or punishment by which our peace is procured, was laid upon the Saviour; that by his wounds we are healed; that all we have gone astray, [i. e. sinned;] and that Jehovah hath laid on him the punishment due to us." Other parts of the chapter, from which our text is taken, repeat the same idea. "For the transgression of my people was he smitten," v. 8; "his soul [i. e. he] was made an offering for sin," v. 10; "he shall justify [i. e. procure pardon for] many, for he shall bear their iniquities," v. 11; "he bare the sin of many, and made intercession for the transgressors," v. 12.

I only ask here, whether any man can rationally and candidly indulge doubts, in what manner the Jews whom the prophet addressed, must necessarily have understood this language?

In regard to the New Testament, it is so full of the doctrine in question, that the only difficulty lies in making a proper selection of testimony.

Peter has quoted some of the passages, which I have just cited. Observe how he comments on this sentiment. "Who his own self, bare our sins in his own body

on the tree . . . by whose stripes ye were healed;" 1 Pet. ii. 24. Again, "We were not redeemed with corruptible things . . . but by the precious blood of Christ, as of a lamb without blemish and without spot;" 1 Pet. i. 18, 19. John the baptist also exclaims, Behold, the Lamb of God, which taketh away the sins of the world;" i. e. the victim, who by appointment is, through his expiatory death, to procure pardon for men; John i. 7. "Who is the propitiation [or propitiatory sacrifice] for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. Paul abounds, every where, with the most glowing sentiments in respect to this great point. "For he hath made him to be sin [i. e. a sin offering] for us, who knew no sin;" 2 Cor. v. 21.—"Christ our passover is sacrificed for us;" 1 Cor. v. 7. "In whom we have redemption through his blood, the forgiveness of sins;" Eph. i. 7. "Whom God hath sent forth to be a propitiation [or propitiatory sacrifice] through faith in his blood . . . to declare his righteousness [i. e. for the manifestation of his pardoning mercy] by the remission of sins;" Rom. iii. 25. "Christ hath redeemed us from the curse of the law being made a curse for us." Gal. iii. 13.

I shall close with two texts, more, where the resemblance between the sacrifices under the law and the offering of Christ is so brought into view, that it is impossible to mistake the writer's meaning. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, and burned without the camp, wherefore, Jesus also, that he might make expiation for the people with his own blood suffered without the gate;" Heb. xiii. 11, 12. In other words, what was done in the type, was fulfilled in the antitype. Again, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ who through the eternal Spirit offered up himself without spot to God, purge your conscience from dead works, to serve the living God." Heb. ix. 13, 14.

I have done with citing testimony; for if what I have adduced does not establish the fact, that the sacred writers did mean to inculcate the doctrine in question; then plainly, the many scores of additional texts which might be quoted, will not prove it; nor any language, I must add, which it would be in the power of a human being to employ.

We come then, if my proof is valid, to the simple alternative, either to admit the doctrine in question, or reject the authority of the sacred writers. I repeat it, for I do most solemnly believe it, that we must either receive the doctrine of substitution and expiatory offering by the death of Christ, or virtually lay aside the authority of the Scriptures, and lean upon our own philosophy.

III. I come now, according to the plan of my discourse, to consider some of the objections made against the doctrine of the atonement.

Obj. 1. An atonement for sin is unnecessary. God can forgive it as well without an atonement as with one; and the doctrine, if true, divests the Supreme Being of the attribute of mercy. If the full debt is paid, where is there any room for mercy in forgiving it?

But who is to decide the point, whether God can forgive sin without an atonement? The natural possibility of it, I admit; that is, I admit that as sovereign of the universe, and possessing omnipotence, he might pardon sin (if he had judged it best to do so,) without the intervention of a suffering substitute. But this is no real part of our question. What has he judged best, is the only proper inquiry; and how can this be answered? Only, as we have already seen by revelation. But that revelation tells us, it is "the Lamb of God which taketh away the sins of the world;" that "there is no other name under heaven given among men, whereby we must be saved, nor is there salvation in any other." Acts iv. 12.—1 Tim. ii. 5, 6.—Rom. iii. 23—25.

When they further allege, also, that the attribute of mercy is virtually denied to the Supreme Being, by the supposition of an atonement, they can say this only on the ground, that an exact and literal equivalent for the penal part of the divine law, both as to the kind and quantity of suffering, has been demanded of the substitute; a doctrine incapable, as we have seen, of being supported.

Obj. 2. The motives to strenuous effort in order to live a virtuous and holy life, are greatly weakened by the doctrine in question.

This objection is as old at least as the time of Paul; and is met by him in such a manner as to save us, at the present time from the necessity of any effort to make an adequate reply. After representing the death of Christ (Rom. ch. iii.) as the only foundation of the sinner's hope; he meets this very objection, which he knew would be made by those who doubted his doctrine, in these words: "Do we then make void the law, through faith?" i. e. do we diminish the force of moral precept or obligation, by preaching the doctrine of gratuitous pardon through atoning blood? To which he answers at once: "God forbid: rather we establish the law;" i. e. we enforce its obligations by higher motives than before existed.

Atoning blood, extensive and gratuitous as the favours are which it proffers, never proffered one unconditionally. The sinner must be humbled, and penitent, who is sprinkled with it. The grace of God, which has appeared to all men through a Saviour's death, inculcates on them, without exception, the absolute necessity of denying all ungodliness and worldly lusts. It urges this, as the New Testament most amply shows, by excitements to virtue of a higher nature, and by penalties for offenses more awful, than any system of law could offer or impose.

Obj. 3. There is no need of laying so much stress upon the death of Christ, or of regarding him as our substitute in any sense. He may very properly be called our Saviour and Redeemer, inasmuch as by his instructions he has taught us the way in which we may acceptably obey God.

That to give instruction was a part of Christ's errand on earth, as our Redeemer, I cheerfully admit. But that this was the great work, which marked him exclusively as the Saviour of sinners, it is quite impossible to prove. If the simple fact of giving instructions of making disciples, of successfully inculcating the truth, makes a Redeemer, then who has the best title to that appellation; Paul, or (I speak it with reverence) Jesus of Nazareth? Have we not too, on such ground as this, just as many redeemers as we have, or have had, religious teachers?

Obj. 4. The death of Christ was a seal or confirmation of the truth, by which we are enlightened and saved. It is unnecessary to consider what the Scriptures say of its efficacy, as amounting to any more than this.

Is this so? Then was Stephen, and James, and Peter and Paul, and every other martyr to the cause of truth, who hath sealed his testimony to it by his own blood our Redeemer too?

Obj. 5. Christ was our Redeemer, in that he has by his example set before us an acceptable way of worship, and taught us, by personal obedience both active and passive, how we may please God.

The force of his example to inculcate virtue and piety, we ought most gratefully to acknowledge. But the redeeming efficacy of it, I cannot by any means admit. A most conclusive reason against such a view of it, is found in the fact, that while his example could, of course, have an influence only during his life and on times after those in which he lived, his atonement is represented as reaching back to the very origin of our race. Thus Paul; Heb. ix. 13—15.

Exactly to the same purpose is the sentiment in the third chapter of the Epistle to the Romans. After asserting that God had set forth Christ as a propitiatory sacrifice, Paul adds: "to declare or manifest his gratuitous method of justification, by the forgiveness of sins in past times, [or, so that the sins of former times might be remitted,] through the divine lenity; and to declare his gratuitous method of justification, at the present time;" Rom. iii. 25, 26. The opposition of present time here, to the past preceding clause, shews beyond all reasonable doubt, that it seems to me, that the object of the apostle is to assert not only the influence of Christ's propitiatory sacrifice, but its extension to past times as well as to present; and of course, the sentiment is the same with that which is disclosed in the Epistle to the Hebrews.

Obj. 6. The last objection which I shall notice, is, that to represent the innocent as suffering for the guilty, is a virtual impeachment of divine equity, and of those principles of moral government which the Ruler of the Universe has established.

To him who acknowledges the Scriptures as a divine revelation, I reply simply in their language. "He hath made him to be a sin offering, who knew no sin," i. e. the innocent has suffered for the guilty; 2 Cor. v. 21. "But Christ hath once suffered for sins, the just for the unjust, that he might bring us to God;" 1 Pet. ii. 18. Such is the fact: and I merely ask: is God unjust? and do the Scriptures represent him to be so, because of this?

But I must leave the examination of objections. I dismiss them all with this single remark. When it shall be shewn that the language of the Scriptures must not, according to rules of interpretation which are fundamental and capable of demonstration, be construed as conveying, and as designed to convey, the idea of a vicarious or expiatory offering by the death of Christ; when it shall be shewn that there is even a possibility, that the Jews could have understood it in a different way; then we may consider the doctrine of substitution as doubtful; but never till then, unless our own conjectural reasonings are to usurp the place of the sacred writers, in deciding upon this matter.

## REFLECTIONS.

I. The doctrine of the atonement is a fundamental doctrine in the Christian system; and that which distinguishes it, in a peculiar manner from all other systems of religion.

It is fundamental; because, often as belief in a Saviour is urged in the New Testament, and urged as the indispensable condition of salvation; equally often is belief in that Saviour as our atoning sacrifice urged, and equally conspicuous is this point in the whole system of the Christian religion. What says Paul to the Corinthians?

"I am determined not to know any thing among you, save Jesus Christ, and him crucified;" 1 Cor. ii. 2. Why Christ crucified? Why not Christ as a teacher, an example, a martyr, a prophet? Plainly because, whatever was done by Christ in all these characters would have utterly failed to accomplish the design of saving men, unless his expiatory death had taken place. Christ crucified, then, is the very point on which ultimately hang all the hopes of our sinful race.

This is at once the glory and the hope of the Christian system. Give up this point, and you confound the broad line of distinction, which separates all else that is called religion. Suffer this sun even to be eclipsed, and the race of man is covered with gloom. Quench his glory, and we are at once involved in ten-fold more than Egyptian night.

2. I remark, finally, that a Saviour's suffering for us, the eternal Word, God manifest in the flesh, and in our nature offering an expiatory sacrifice, presents to the moral sympathies of our race, higher excitements to virtue and piety, and more powerful dissuaves from sin, than any other consideration which the Christian religion proffers.

Paul when speaking on the topic now introduced, says: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us;" Rom. v. 8. "Greater love than this hath no man that he lay down his life for his friends," but Christ has far surpassed this. The same apostle, says, "When we were enemies, we were reconciled to God by the death of his Son;" Rom. v. 10. Here then is a consideration which will make every heart to vibrate, that is not lost to all sense of gratitude and of mercy. How many thousands have heard the thunders of Sinai unmoved; and even while their awful power has made the very ground to rock, how many have still turned a deaf ear to all the admonitions and threatenings which they conveyed, and grown more desperate in their resolutions to persist in rebellion against God; who yet have been melted down under the proclamation of Jesus' dying love, and fallen as humble suppliants at the foot of his cross.

Millions of the ransomed, who have gone to Zion with songs and everlasting joy upon their heads, can testify to the power of this mighty truth on their rebellious hearts. God so commended his love toward them, by disclosing a Saviour dying on their account, that they could no longer resist the invitations of his mercy. It was a mighty stream, rushing on with overwhelming power, and bearing every thing away before it.

That Jesus died, and died for us; that he was our substitute; that his tender compassion did take us into view individually; that he took our nature in order to enter most intimately, most enduringly, into our sympathies, and propose himself to us under the most attractive form, is the view which Paul took of the Redeemer's work. He was not an isolated monument of suffering, and of God's displeasure against sinners; nor merely a sign that sin could be pardoned, by which only an abstract testimony could be given, like that which the rainbow gives of God's covenant to drown the earth no more—a symbol which might have served equally well for angels, or for men. No; "Verily he did not assist the angels, but the seed of Abraham." Man was the object—the only object—of his incarnation, sufferings, and death. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of his people. For in that he himself suffered being tempted, he is able also to succour those, that are tempted;" Heb. ii. 15—18. See what pains is here taken to represent the suffering Saviour as participating in our nature, and entering with the most tender sympathy into all our wants and woes. Is this to propose him as a mere example of suffering, cold, distant, abstract; or is it to make him such a high priest as we need, one who can be touched with a feeling for our infirmities, having been tempted in all points as we are? Speak, ye whose hearts have been melted by a Saviour's love, and tell us. Speak, ye who live amid the horrors of eternal winter and storm; and ye who roam in deserts parched beneath a burning sun: ye who were without God & without hope in the world, aliens from the commonwealth of Israel, and strangers to the covenant of promise, speak and say, is not this the Saviour you need? the Saviour who has cheered your desponding hearts? who has opened to you the prospect of glory? Is not this he whom your souls love? Speak ye redeemed, encircling his throne above, and casting your crowns at his feet; is not this he who drew your souls to him by bonds of love stronger than death; which many waters could not quench, nor floods drown? Hark! I hear the notes of that song which fills all the regions of heaven with harmony. It echoes back even to this distant world: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us kings and priests unto our God forever and ever." O for a heart and tongue to unite with this grateful, happy throng, and begin on earth the notes which we hope to sing through everlasting ages in the world above!

## From the Oracle.

## The Divinity of the Lord Jesus Christ.

In the remarks now offered upon this hackneyed subject, no pretensions are made to originality much less are hopes entertained of convincing those, who are the avowed opponents of this fundamental doctrine. But to the devout and humble believer, Christ is ever precious, and no theme affords him at once so much stability and delight, as the Almighty Power of him who is his only Saviour. To such a Christian, then, and to the honest inquirer after truth, this essay, it is hoped, will not prove unacceptable.

The first, and far the weightiest argument in support of the divinity of our Saviour, is drawn from the scriptures. And here it would seem that the simple and familiar declarations of John, in the 1st chapter of his gospel must, with every unbiassed mind, bear the sway of incontestible evidence. From the remarkable manner in which he commences this chapter, it appears that the first point he would establish, was the divinity of Christ. Here we are referred to the beginning, that is, the creation of the world. In Gen. i. 1. it is said, "In the beginning God created the heavens and the earth." But who was this being called God, the Creator? By recurring to John i. 3, we find the answer:—"All things were made by him, and without him was not any thing made that was made." This Creator here cannot be the first nor the third person in the Trinity. It is evidently, *Logos, the Word*, which signifies here, as well as elsewhere, the Second Person, the Lord Jesus Christ.

This very plain and obvious illustration, has, I know, been disputed by those who deny the equality of the second with the first person in the Trinity. But whether we consider *Logos, (the Word)*, the revealed word of God, or the Almighty fiat by which He spake the world into existence, we shall find ourselves equally in a labyrinth of difficulties. For proceeding to the 14th verse, we find that "the word was made flesh, and dwelt among us." We see then, that no suppositions like those just mentioned, can for a moment be regarded. Who then is the Word? It is he who assumed human nature to make a sacrifice for sin: it is the Lamb of God, who taketh away the sin of the world: it is Jesus Christ. But is he a sinful man, or angel merely? Why then does he wear the title of Jehovah, the Creator of the heavens and the earth? It is inconceivable that a being possessed of any thing short of infinite power, could, from nothing, speak them into being. We are left then with this alternative only, either to admit that Christ is God, equal with the Father, or reject the obvious dictates of common sense, and thus subvert the very foundation of every rational hope of immortal glory.

It would seem that the point under consideration was sufficiently established by the passages just noticed. But these are a few of many. Before leaving, however, the writings of the beloved disciple, (which prove that he had to combat with Unitarian sentiments,) I would beg leave to quote farther his language upon this subject. In his first epistle, v. 7, the doctrine of the sacred Trinity is expressly declared. There the *Divine Word*, which we find to be God the Son, again occurs. I am not insensible that this passage is considered, and by respectable critics too, an interpolation of an after century. Whether this should prove to be the truth or not, the argument is not materially affected. Other passages of equal, if not greater moment, with regard to this subject, are at hand. But from the connexion, we have a very strong probability that the passage is genuine. After saying that there are three that bear record in heaven, &c. in the next verse we are told there are three that bear witness, (or record) in earth. The analogy of expression, therefore, as well as the general connexion of the passages, seem to require that they both stand or fall together. In concluding this chapter, v. 20, the apostle says, "And we are in him that is true, even his Son Jesus Christ. This is the true God, and eternal life."

The creed of the apostle Paul is of the same import. 1 Tim. iii. 16, *God was manifest in the flesh.*" Heb. i. 8, "But unto the Son he (the Father) saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." And the elders of Ephesus he exhorts, Acts xx. 28, to "feed the church of God, which he hath purchased with his own blood."

The circumscribed limits of this paper will forbid further extracts from the sacred volume. Sufficient I think, have been made to satisfy every candid mind, that Christ may claim a full equality with God, and that the many nominal christians, who hold this doctrine in derision, imbibe an error which can expect neither excuse nor pardon. What though a mystery broods over this subject, impenetrable by the eye of reason? Into what nook of the wide field of nature can we glance and not discover mystery? A Newton can demonstrate the existence of gravitation, and tell us how the planets hang in their orbits; but by what medium a particle in the sun acts upon another particle in Jupiter or Herschell, lay far beyond the comprehensive grasp of his renowned intellect. Let us then examine the word of God with the assiduity of the noble Berosus, tempered with the docility of the child, ever willing to trust the events of our eternal destiny to the guidance of its unerring precepts, and resting satisfied with the reason, "Thus saith the Lord." MATTHEW.